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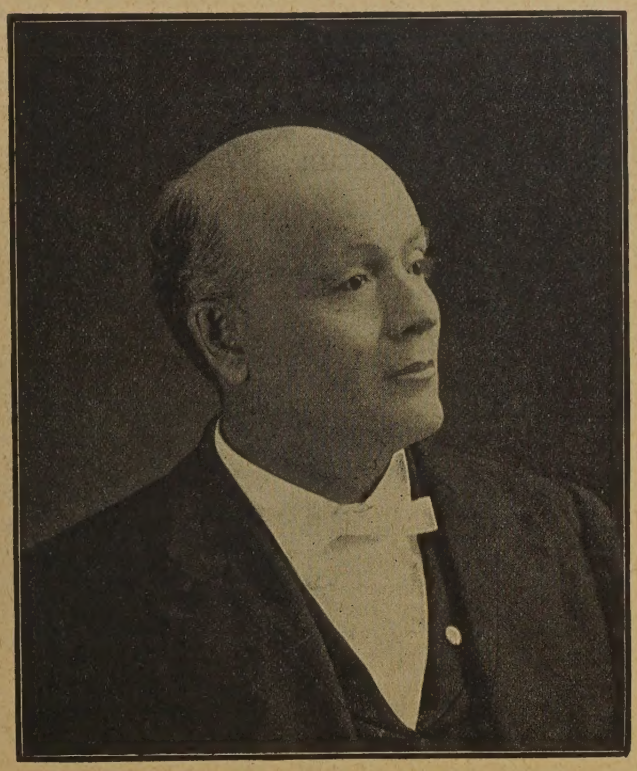
UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, AUGUST 9, 1900. NUMBER 24



COL. JOHN SOBIESKI.

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Unity Publishing Company, 3939 Langley Avenue, Chicago.

THE BLANK LEAF BETWEEN THE OLD AND THE NEW TESTAMENTS : : :

ABSTRACTS OF NORMAL CLASS TALKS ON THE NON-BIBLICAL JEWISH WRITINGS : : :

BY

JENKIN LLOYD JONES.

PREFATORY NOTE.

This is doubtless the poorest book ever published on the subjects treated. It is inadequate, fragmentary, and necessarily inaccurate in many particulars, but inasmuch as it is the only attempt so far as I know to bring within the reach of the children in our English-speaking schools, Sunday-schools and homes the wealth of poetry and history that abounds in the non-biblical Jewish writings produced in the momentous centuries immediately preceding the Christian era, the publication may perhaps be justified.

My hope is that this transient publication may do a little in the following directions:

1. To prove that the great Apocalyptic creations of this period have high literary values and that they are rich in ethical and spiritual power, quite apart from their scholastic and theological significance.

2. To show that much of this literature is even now available to the general reader, the intelligent parent, and the wise teacher.

3. To induce a few Sunday-schools to travel on this road, believing that even with the meager helps within our reach delightful and profitable results can be obtained.

4. To stimulate others who have more time, talent and money to enter into this too long neglected field, and thus bring out the book or books that will promptly supersede this one, whose final justification may be found in the fact that it did something toward provoking further study.

5. To pass on a little of the pleasure enjoyed by the members of the classes, old and young, who in All Souls Church, Chicago, gave a year's time to these studies.

These talks were originally given extempore to the Tuesday Morning Mothers' Class in Religion, which is also the Sunday-school Teachers' Normal Class of All Souls Church. They were stenographically reproduced by Miss Minnie Burroughs and afterward condensed and vivified for weekly publication in UNITY by Miss Evelyn H. Walker, of the Publication Committee of All Souls Church, receiving thereafter but little supervision or oversight from the undersigned, who realizes that their imperfections are too inherent for correction.

They are humbly submitted for what they are worth and for what little good they may do.

June 20, 1900. J. Ll. J.

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UNITY

VOLUME XLV. THURSDAY, AUGUST 9, 1900. NUMBER 24

If even the great Methodist denomination publishes its weekly papers at a loss of one hundred and eight thousand dollars in four years, it is no disgrace that smaller papers, unbacked by a denomination and unsubsidized by wealth bequests should often die from too much excellence and "go over the hill to the poorhouse" for honor's sake.

There is not much grace or civility but there is much truth in this dispatch to the Chicago *Tribune* from a speech by George Bernard Shaw, of London:

> If the English nation is going to treat the Chinese nation as a drunken English navvy would treat a drunken Chinese, who had injured him, then, in the name of common sense, give the navvy Salisbury's portfolio and leave Salisbury free to study in his laboratory.

Dr. Julia Holmes Smith in a "lay editorial" in the Chicago *Tribune*, admits that women's skirts are great gatherers of infection germs, but urges that this feminine violation of the laws of sanitation is more than offset by the masculine habit of infecting the infant's lungs with nicotine and later along of introducing his son to various beverages which have in themselves absolutely only harm to him and to future generations."

A Baptist pastor in New York City, Rev. R. S. McArthur, had the hardihood recently to declare that "the missionaries who had been exercising civic functions in China are largely responsible for the uprisings." This is a startling announcement and one which we are loath to believe. But if the missionaries have been unable to impress their Chinese constituents with the beauty of their message by pacific methods it is certainly clear that they cannot maintain their gospel by force.

A Catholic priest is reported to have said in New York that "Putting pennies in the collection plate is an insult to the Church." This can be true only when there are dimes to be spared. You cannot drive a sharp bargain with ethics. A penny's worth of religion will only yield a pennyworth. When a dollar is invested in ribbons or cigars the purchasers will get their dollar's worth of these commodities. Fortunately this world is so ordered that we get about what we pay for.

A premature explosion of a cannon in the hands of a militia battery during temporary encampment at Camp Lincoln, Springfield, Illinois, resulted in the killing of two and the wounding of twelve young men. This sad accident cast a gloom over the camp and has darkened many homes. Would it be any less sad if the discharge had been deliberate and the lives sacrificed by government order in the interest of that which brings not peace and makes not for advancement?

In the assassination of King Humbert of Italy we have another illustration of the fell power of the gun when unaccompanied by intelligence, conscience and self control. The King of Italy was an ameliorating element in European monarchy, one that somewhat reconciled democrats to a King. He was looking for better things and working for them and in his death pleads for the disarmament of the man as well as the nation. Too many fools are skilled in the art of killing.

There are two counties in Illinois and two in Indiana that are untouched by railroads, and six such counties in Missouri. Iowa has just reached her last county seat in Pocohontas county. Thirty-nine different railroads in Wisconsin are woven through her territory in such a way that every county is threaded. After railroads come the next and harder tasks of living up to them. The railroad and the public school are the forces that keep modern life on time. May the morality that belongs with promptness, exactness and vigilance become a part of this railroad age and help it along by the railroad life that is now ours.

A young lady has recently been demonstrating to the wives of the Chicago professors how a student and his wife can live for three hundred dollars during the college year and live comfortably. But in this schedule of expenses we see no provision made for "Greek Letter" fees, "Mortar Board Receptions," "Glee Club assessments," "Foot Ball taxes," etc., etc. And "what is a university course without these"? "Who would want to go to college unless they could live up to college responsibilities and privileges"? Miss Katherine Davies must figure again and offer a new estimate.

There is no cessation from editorial work in vacation time. Although UNITY has gone into summer quarters at Tower Hill it has taken not only the old cares but a bundle of new cares along, among which may be mentioned the added annoyance to contributor, reader and editor incident to the wider gap between sanctum and printing office, thus causing the increased number of typographical humiliations and confusions incident thereto. Were it profitable we might apologize in detail but we trust that this blanket apology and wholesale explanation will suffice, believing that our readers are sufficiently intelligent to understand contributors even when they are misprinted, and sufficiently generous to believe that the contributors and editors of UNITY do know how to spell when they put their whole mind to the business. But more than the typographical humiliation are the business perplexities when the editor is also business manager and in emergencies cashier of the paper as well. The

senior editor desires hereby to gratefully acknowledge the prompt response to his personal word in connection with the July bills and the many kindly words of appreciation and encouragement that have accompanied the remittances, when it was known they would fall under the editorial eye. These kindly words greatly outnumber and outweigh the occasional discouraging word and the accompanying "stop my paper." The only difference lies in the fact that the "Stop my, etc." means a financial *minus* while the hearty words of appreciation seldom mean a financial *plus* beyond the confessed subscription due. It is needless to say that the cause for the words of reproach as well as the words of encouragement is generally traceable to the same root. "We have read for years, at our house, the *Outlook*, the *Nation*, our own denominational paper and UNITY, and I always say that I receive more inspiration from UNITY than from any of the others," is the recent testimonial of a college professor and dean in one of our large universities. We are assured that many of our readers are saying the same thing in their own way. It goes without the saying that UNITY has no advertising constituency to speak of. It is not a success at pushing its own subscription list, but it tries to do its work without complaint and it does pay all its bills even though editorial privileges come high in the way of voluntary assessments. The only help the senior editor would now suggest is that perhaps the many friends who have sent kind words with their own subscription and those who mean to or would if they could, will each try once more to find one like minded to himself and send us the name of a trial subscriber. This would be a timely friendliness. If this suggestion should afford a topic for a vacation conversation at lakeside, by the sea, or among the mountains we shall be glad to encourage the same by offering a trial subscription to any new name received between now and the fifteenth of September for one dollar per year, provided those wishing to avail themselves of this offer will mention this editorial note in issue of August 9.

Col. John Sobieski.*

The man whose life would be published by Jasper Douthit & Son, Shelbyville, Illinois, must be a whole souled, large hearted man and withal a tireless worker for reforms, for Jasper Douthit could be interested in the publication of the biography of none other. Such a man is "Colonel John," the lineal descendant of King John III. of Poland, the story of whose life as written by himself has been published in admirable shape as indicated above. It is a volume that has all the virtues and faults of an easy going, personal narrative. It carries the reader from the Russian prison where the little boy takes leave of his patriot father doomed to death, through the vicissitudes of an emigrant lad into the Union army of the United States, through it and beyond into western camps, and finally through many years of heroic battling for that reform of all reforms, the temperance reform. Colonel Sobieski introduces us to many of the brave workers in this field. He was a personal friend and co-worker of Frances Willard, was one of the pall bearers at her funeral and he is today one of the most popular champions of this still unpopular reform.

He served ten years in the United States army, but this was a small service compared to the veteran service he has rendered his country since in the legislature of Minnesota, in the council chambers of the Order of Good Templars, on the political stump in nearly every western state. Of course he is a champion of woman suffrage. Of course he hates capital punishment. He has been abroad and of course has had an eye out to the malign influence of alcohol and the benign blessings of total abstinence.

A man who has organized 2,086 lodges of Good Templars and taken into the orders of sobriety 90,000 members would of course be a man who hates tobacco and whose motto is "a school house on every hill and no saloons in the valley."

Of course, again, such a man would be drawn to the side of such a man as Jasper Douthit, of Shelbyville, Illinois, and would prefer to be a member of his church, dedicated to the kingdom of heaven on earth, and a co-worker in and for the Lithia Springs Encampment and similar activities, than to occupy a seat in congress which he might have secured at the cost of his independency and at the sacrifice of his zeal for reform.

The literary merits of this book are not great but its ethical soundness makes it a great book. We wish a million copies of it might be read by the boys and girls of the United States. All the more do we wish it because publisher and publication are devoted to the same cause as the subject.

Poland has been wiped from off the political map of the world but Poland lives in this life to prove how helpless the sword is in making or unmaking the destinies of man. The Russian viceroy of Poland sent for the mother of our subject the day before the husband and father was to be executed and informed her that if she was willing to take the oath of fealty to the empire and give up her boy, permitting him to be educated under the direction of the Greek church, he would be carefully trained and she might return to her estate unrestrained and the title would pass unclouded to her son, but if she refused, then she and her son must immediately leave the country under penalty of death. The mother's answer was as follows:

"Sire, you can tell the emperor for me that he can take from us our estate, he can take from us all we possess in the world, banish me and my child from our native land, home and kindred, to dwell in foreign lands among strangers. I may be compelled to beg bread for myself and boy, but I will go, and I'll teach my boy that he is a Pole, and to love liberty and to despise tyranny, and to revere and cherish the cause which his father cherished and died for, and to hate with undying hatred that nation and sovereign

*The Life-Story and Personal Reminiscences of Col. John Sobieski (a lineal descendant of King John III. of Poland), written by himself. To which is added his popular lecture, "The Republic of Poland," and a Brief History of Poland, with illustrations. Shelbyville, Ill. J. L. Douthit & Son. Two dollars.

who murdered his father and kin and despoiled his country and sent us into exile."

Who does not now want to read the life of this boy John, a true Polander because a true American?

Patriotism.

A PHI BETA KAPPA SOCIETY ADDRESS
BY DR. WILLIAM EVERETT.

Patriotism—love of country—devotion to the land that bore us—is pressed upon us now as paramount to every other notion in its claims on head, hand and heart. It is pictured to us not merely as an amiable and inspiring emotion, but as a paramount duty, which is to sweep every other out of the way. The thought cannot be put in loftier or more comprehensive words than by Cicero: *"Cari sunt parentes, cari liberi, cari familiares, propinqui; sed omnes hominum caritates una patria complexa est."* ("Dear are parents, dear are children, dear are friends and relations; but all affections to all men are embraced in country alone.") The Greek, the Roman, the Frenchman, the German, talks about "fatherland," and we are beginning to copy them; though to my ear the English "mother country" is far more tender and true.

Cicero follows up his words by saying that for her no true son would, if need be, hesitate to die. And his words, themselves an echo of what the poets and orators, whose heir he was, had repeated again and again, have been re-echoed and reiterated in many ages since he bowed his neck to the sword of his country's enemy.

But to give life for their country is the least part of what men have been willing to do for her. Human life has often seemed a very trifling possession to be exposed cheaply in all sorts of useless risks and feuds. It has been the cheerful sacrifice of the things that make life worth living, the eager endurance of things far worse than death, which show the mighty power which love of country holds over the entire being of men. Wealth that Croesus might have envied has been poured at the feet of our mother, and sacrifices taken up which St. Francis never knew. Ease and luxury, refined company and cultivated employment have been rejected for the hardships and suffering of the camp; the sympathy and idolatry of home have been abandoned for the tenfold hardships and sufferings of a political career; and at the age when we can offer neither life nor living as of any value to one's country, those children and grandchildren, which were to have been the old man's and the old woman's solace, are freely sent forth in the cause of the country, which will send back nothing but a sword and cap to be hung on the wall and never be worn by living man again.

Such are the sacrifices men have cheerfully made for the existence, the honor, the prosperity of their country. But perhaps the power of patriotism is shown more strongly in what it makes them do than in what it makes them give up. You know how many men have been, as it were, born again by the thought that they might illustrate the name and swell the force of their country, achieving what they never would have aroused themselves to do for themselves alone. I do not mean the feats of military courage and strategy which are generally talked of as the sum of patriotic endeavor. I recollect in our war being told by a very well-known soldier, who is now a very well-known civilian, that it was conceited for me or any other man to think in time of war he could serve his country in any way but in the ranks. But, in fact, every art and every science has won triumphs under the stress of patriotism that it has hardly known in less enthusiastic days. The glow that runs through every line of Sophocles and Virgil, as they sung the glories of Athens and Rome, is reflected in the song of our own bards from Spencer and Shakespeare to this hour; the rush and sweep of Demosthenes and Cicero dwelling on the triumphs and duties of their native lands are only the harbingers of Burke and Webster on the like themes; the beauty into which Bramante and Angelo poured all their souls to adorn their beloved Florence was lavished under no other impulse than that which set all the science of France working to relieve her agriculture and manufactures from the pressure laid upon her by the strange vicissitudes of her Revolution.

Not all this enthusiasm has succeeded; there have been patriotic blunders as well as patriotic triumphs; but still it stands true that men are spurred on to make the best of themselves in the days when love of country glowed strongest in their hearts. It would seem as if all citizens poured their individual affections and devotions into one Superior Lake from which they all burst in one Niagara of patriotism.

IS PATRIOTISM A PARAMOUNT DUTY?

I am ashamed, however, to press such a commonplace proposition before this audience and in this place, where the walls are as redolent of love of country as Faneuil Hall itself. The question is, if philosophy, our chosen guide of life, has anything to say of this same love of country—if she brings that under her rule, as she does so much else of life, supplementing, curtailing, correcting—or whether patriotism may bid defiance to philosophy, claiming her submission as she claims the submission of every other human interest, and bidding her yield and be absorbed, or stand off and depart to her visionary Utopia, where the claims of practical duty and natural sentiment do not seek to follow her.

For, indeed, we are told now that patriotism is not merely a generous and laudable emotion, but a paramount and overwhelming duty, to which everything else which men have called duties must give way. If a monarch, a statesman, a soldier stands forth pre-eminent in exalting the name or spreading the bounds of his country, he is a patriot—and that is enough.

Such a leader may be as perjured and blasphemous as Frederic, or as brutal and stupid as his father; he may be as faithless and mean as Marlborough, or as dissolute and bloody as Julius Cæsar; he may trample on every right of independent natives and drive his countrymen to the shambles like Napoleon; he may be as corrupt as Walpole and as wayward as Chatham; he may be destitute of every spark of culture, or may prostitute the gifts of the Muses to the basest ends; he may have, in short, all manner of vices, curses or defects—but if he is true to his country, if he is her faithful standard bearer, if he strives to set and keep her high above her rivals, he is right, a worthy patriot. And if he seems lukewarm in her cause—if, however wise and good and accomplished he may be in all other relations, he fails to work with all his heart and soul to maintain her position among the nations, he must be stamped with failure if not with curse.

THE "RIGHT OR WRONG" THEORY.

For the plain citizen who does not claim to be a leader in peace or war, the duty is still clearer. He must stand by his country, according to what those who have her destiny in their control decide is her proper course. In war, or in peace, he is to have but one watchword. In peace indeed, his patriotic duty will chiefly be shown by obeying existing laws, wherever they may strike, even as Socrates rejected all thought of evading the unjust, stupid and malignant sentence that took his life. But it is not thought

inconsistent with that true love of country to let one's opinions be known about those laws, and about the good of the country in general, in time of peace. In a free land like ours every citizen is expected to be ready with voice and vote to do his part in correcting what is amiss, in protesting against bad laws, and, as far as he may, defeating bad men whom he believes to be seeking his country's ruin. Nay, a citizen of a free country who did not so criticize would be held to be derelict to that highest duty which free lands, differing from slavish despotisms, impose upon their sons.

But in time of war we are told that all this is changed. As soon as our country is arrayed against another under arms, every loyal son has nothing to do but to support her armies to victory; he may desire peace, but it must be "peace with honor," whatever that phrase of the greatest charlatan of modern times may mean. He must not question the justice or the expediency of the war; he must either fight himself or encourage others to fight. Criticism of the management of the war may be allowable; of the fact of the war, it is treason. And the word for the patriot is, "Our country, right or wrong."

PHILOSOPHY SAYS "HOLD!"

Right here, then, as I conceive it, philosophy raises her warning finger before the passionate enthusiast and says, "Hold!" In the name of higher thought, of deeper law, of more serious principle, to which every man here, every child of Harvard, every brother of this society is bound to listen, philosophy says, "Hold!" with the terror of the voice within, with the majesty of the voice from above to Americans now, and, with the spirit of Socrates returning to earth, it bids them know what they mean by the words they use, or they may be crowning as a lofty emotion that which is only an unreasoning passion, and clothing with the robes of duty what is only a superstition. This love of country, this patriotic ardor of ours must submit to have philosophy investivate her claims to rule above all other emotions, not in the interest of any less generous emotion, not to make men more sordid or selfish, but simply because there is a rule called truth, and a measure called right, by which every human action is bound to be gauged—because, though all gods and men and fiends should league all their forces, and link the golden chain to Olympus to draw its glory down to their purposes, they will only find themselves drawn upwards subject to its unchanging laws, the weak members hanging in the air and the vile ones hurled down to Tartarus.

WHAT CONSTITUTES COUNTRY?

What is this country—this mother country, this fatherland that we are bidden to love and serve and stand by at any risk and sacrifice? Is it the soil? the land? the plains and mountains and rivers? the fields and forests and mines? No doubt there is inspiration from this very earth—from that part of the globe which one nation holds, and which we call our country. Poets and orators have dwelt again and again on the undying attractions to our own land, no matter what it is like; the Dutch marshes, the Swiss mountains, soft Italy and stern Spain equally clutching on the hearts of their people with a resistless chain. But a land is nothing without the men. The very same countries, whose scenery, tame or bold, charming or awful, has been the inspiration to gallant generations, may, as the wheel of time turns, fall to indolent savages, listless slaves or sordid money-getters. Byron has told us this in lines which the men of his own time felt were instinct with creative genius, but which the taste of the day rejects for distorted thoughts in distorted verse:

"Clime of the unforgotten brave!
Whose land from plain to mountain cave
Was Freedom's home or Glory's grave!
Shrine of the mighty! can it be,
That this is all remains of thee?
Approach, thou craven, crouching slave;
Say, is not this Thermopylæ?
These waters blue that round you lave,
O servile offspring of the free—
Pronounce what sea, what shore is this?
The gulf, the rock of Salamis!
'Twere long to tell and sad to trace,
Each step from splendor to disgrace;
Enough—no foreign foe could quell
Thy soul, till from itself it fell;
Yes; self-abasement paved a way
To villain bonds and despot sway."

It is the nation, not the land, which makes the patriot; if the nation degenerate, the land becomes only a monument, not a dwelling—let the nation rouse itself and the country may be a palace and a temple once more.

KINGS VERSUS POPULAR RULERS.

But who are the men that make the nation? Are they the whole of the population or a part only? Are they one party only among the people, which is ready perhaps to regard the other party not as countrymen, but as aliens? Is the country the men who govern her and control her destinies, the king, the nobles, the popular representatives, the delegates to whom power is transmitted when the people resign it? Once the king was the nation, with perhaps a few counselors; patriotism meant loyalty to the sovereign; every one who on any pretext arrayed himself against the crown was a disloyal rebel, an unpatriotic traitor: until at length God for his own purposes saw fit to array Charles the First against the people of England, when after years of civil war and twice as many years of hollow peace, and five times as many years when discussion was stifled or put aside, the world came to recognize that loyalty to one's king and love to one's country are as different in their nature as the light of a lamp and the light of the sun.

And yet if a king understands the spirit and heart of his nation, he may lead it so truly in peace or in war that love of country shall be inseparable from devotion to the sovereign. Modern historians may load their pages as they please with revelations of meanness, the falsehood, the waywardness of Queen Elizabeth, yet England believed in her and loved her; and if England rose from ruin to prosperity in her reign, it was because her people trusted her. In her day, as for two centuries before, Scotland, where three different races had been welded together by Bruce to produce the most patriotic of peoples, had scarcely a true national existence, certainly nothing that men could cling to with affection and pride, because kings and commons were alike the prey of a poor, proud, selfish nobility who suffered nobody to rule, scarcely to live, but themselves; exempting themselves from the laws which they forced upon their country.

An American cries out at the idea of a trusted aristocracy, seeking to drag the force and affection of a nation of vassals, and calling that patriotism. Then what will he say to the patriotism of some of those lands which have made their national name ring through the world for the triumphs and the sacrifices of which it is the emblem? What was Sparta? What was Venice? What was Bern? What was Poland? Merely the fields where the most exclusive aristocracies won name and fame and wealth and territory, only to sink their unrecognized subject-citizens lower every year in the scale of true nationality. Not one of these identified the nation with the people. Or does an American insist on a democracy where the entire people's voice speaks through rulers of its choosing? Does he prefer the patriotism of Athens,

where thirty thousand democrats kept up an interminable feud with ten thousand conservatives, one ever plunging the city into rash expeditions, the other, as soon as its wealth gave it the upper hand, disfranchising, exiling, killing the majority of the people, because it could hire stronger arms to crush superior numbers?

What was the patriotism of the Italian cities, when faction alternately banished faction, when Dante suffered no more than he would have inflicted had his side got the upper hand? What was the patriotism in either Greece or Italy, which confined itself to its own city, and where city enjoyed far more fighting against city than ever thinking of union to save the common race from bondage? For years, for centuries, for ages, the nations that would most eagerly repeat such sentiments as Cicero's about love of country never dreamed of using the word in any sense that a philosopher, nay, that a plain, truth-telling man, could not convict at once of meanness and contradiction.

LOWELL'S BITING SATIRE.

But we of modern times look back with pity and contempt on those benighted ages who had not discovered the great arcanum of representative government, whereby a free nation chooses the men to whom it intrusts its concrns—its presidents and its prime ministers, its parliaments and congresses and courts. Yet even this mighty discovery, whereby modern nations are raised so far above those poor old world creatures, the Greeks and Romans and mediæval Italians, has not so far controlled factional passion that many countries do not live in a perpetual civil war, which Athens and Corinth would have been ashamed of. We all know how our dear sister republics of Central and South America, which, as Mr. Webster said, looked to the great Northern Light in forming their constitutions, treat their elections as merely indications which of two parties shall be set up to be knocked down by rifles and bombshells, unless it retains its hold by such means. But how with ourselves? How with England? How with France? How often do we regard our elected governors as really standing for the whole nation and deserving its allegiance.

In 1846 the President of the United States and his counselors hurried us into a needless, a bullying, a wicked war. Fully a quarter of the country felt it was an outrage and nothing else. But appeals were made to stand by the government, against which our own merciless satirist directed the lines which must have forever tingled in the ears and the consciences of the men who supported what they knew was irretrievably wicked:

> "The side of our country must allus be took,
> And President Polk, you know, he is our country;
> And the angel who writes all our sins in a book
> Puts the debit to him and to us the percontry."

No, brethren! no president, no prime minister, no cabinet, no congress or parliament, no deftly organized representative or executive body is or can be our country. To pay them a patriot's affectionate allegiance is as illogical as loyalty to James II. or to the French National Convention. Mere obedience to law when duly enacted is one thing: Socrates may drink the hemlock rather than run away from the doom to which a court of his native city has consigned him; but when the tribunals of that country perpetrated such a mockery of justice, Plato and Xenophon were right in cherishing to their dying day a poignant sense of outrage, an implacable grudge against such a step-mother as blood-stained Athens.

THE VOICE OF THE PEOPLE.

But sometimes the voice of the whole people speaks unmistakably; its ruler is the true agent and representative of a united and determined people; the will of the nation is unquestioned. Who are you, who am I, that we should dispute it, and think ourselves wiser and better than all our countrymen? Is not the whole nation the mother, whom to disobey is the highest sin? No! the particular set of men who make up the nation at any time will die and pass away, and what will their sons think of what they made their country do?

In 1854 the Emperor Nicholas, whose thoughts were never far from Constantinople, picked an unintelligible quarrel with the Sultan of Turkey. The unprincipled adventurer who contrived to add new stains to the name of Napoleon Bonaparte saw his chance to win glory for the Gallic eagle; he plunged into war, and entrapped England into it with him. The wise old statesman who was at the head of the English government knew the war was needless and wrong—he did his utmost to stop it; but his countrymen preferred to listen to the reckless Palmerston, and they lashed first themselves and then Aberdeen into war. The whole nation went mad. John Bright told them the philosophic, the political, the Christian truth, and Palmerston insulted him on the floor of the House of Commons. Two years were consumed in the costly and pestilential siege of Sebastopol; a hollow peace was patched up, of which the only significant article was after a short interval impudently broken by Russia; the unspeakable Turk was given another thirty years' lease of life. And now I do not believe there is one grown man in England among the sons and grandsons of those who fought the Crimean War who does not believe Aberdeen and Bright were right, that Palmerston and England were wrong; and that the war was a national blunder, a national sin, a national crime. When John Bright stood almost against the whole nation he was neither self-conceited nor unpatriotic, but a great and good man speaking as the prophet of God.

Yes, a whole people may be wrong, and deserve at best the pity of a real patriot rather than his active love. Our country is something more than the single procession which passes across its borders in one generation; it means the land with all its people in all their periods; the ancestors whose exertions made us what we are, and whose memory is precious to us; the posterity to whom we are to transmit what we prize, unstained as we received it; and he who loves his country truly and serves her rightly must act and speak not for the present generation alone, but for all that rightly live, every event in whose history is inseparable from every other. If we pray, as does the seal of Boston, that "God will be to us as he was to the fathers," then we must be to God what our fathers were.

HOW CAN LOVE OF COUNTRY BE SHOWN?

But after philosophy has forced the vociferous patriot to define what he means by his country, she has a yet more searching question to ask: What will you do and what will you suffer for this country you love? How shall your love be shown? There is one of the old Greek maxims which says in four words of that divine language what a modern tongue can scarcely stammer in four times four: "Sparta is thine allotted home! make her a home of order and beauty." Whatever our country needs to make her perfect, that patriots have made to make their dear home perfect and themselves perfect for her sake. But everything she calls on us to do. I have run over to you some of the great sacrifices and great exertions which done or renounced to make her perfect must recognize that she is not perfect yet; and what our country chiefly calls on us for is not mighty exertions and sacrifices, but those particular ones, small or great, which shall do her real good and not harm. That

her commerce should whiten every sea; that her soil should yield freely vegetable and mineral wealth; that she should be dotted with peaceful homes, the abode of virtue and love; that her cities should be adorned with all that is glorious in art; that famine and poverty and plague and crime should be fought with all the united energy of head and hand and heart; that historians and poets and orators should continue to make her high achievements and mighty aims known to all her children and to the world; that the oppressed of every land may find a refuge within her borders; that she may stand before her sister nations indeed a sister, loved and honored—these are the commonplaces, tedious, if noble to recount, of what patriotism has sought to do in many ages. Yet in every one of these things, when actually achieved, there has often been a worm at the core of the showy fruit, which has made their mighty authors but little better than magnificent traitors.

For every one of these has been achieved at the expense of other nations, as ancient, as glorious, as dear to their own children, as worthy of patriotic love as their triumphant antagonist; and every one has been achieved at the still worse price of corruption and tyranny at home. Every country has in times mistaken material for moral wealth, and has grown corrupt as she grew great; and every country in time has fancied that she could not be great and honored while her sisters were great and honored too, and has gone to war with them, hoping to enlarge her borders at their expense, and to gain by their loss. It is here, again, at this very point, that the philosopher calls upon the patriot to say what he means by his cry, "Our country, right or wrong," the maxim of one who threw away an illustrious life in that worst of wicked encounters, a duel. If there are such words as right and wrong, and those words stand for eternal realities, why shall not a nation, why shall not her loving sons be made to bow to the same law, the utterance of God in history and in the heart? Can a king, can a president, can a congress, can a whole nation by its pride or its passions turn wrong into right; or what authority have they to trifle or shuffle with either?

"MUST NOT DESERT THE FLAG."

We are told that if we ever find ourselves at war with another country, no matter how that war was brought on, no matter what folly or wickedness broke the peace, no matter how completely we might oppose and deprecate it up to the moment of its outbreak, no matter how as truthful historians we may condemn it after it is over, no matter how iniquitious or tyrannical our sense and our conscience tells us are the terms on which peace has been obtained, we ought, during the war, to be heartily and avowedly for it. "We must not desert the flag." Patriotism demands that we should always stand by our country as against every other.

And what are the patriots in our rival country to be doing the while? Are they to support the war against us whether they think it right or wrong? Are they cheerfully to pay all taxes? Are they to volunteer for every battle? Are they to carry on war to the knife, or the last ditch? Is their love for their country to be as unreasoning, as purely a matter of emotion as ours? Certainly, if the doctrine of indiscriminate patriotism, "our country, right or wrong," is the true one. If France and Germany fight, no matter what the cause, every Frenchman must desire to see Germany humiliated, and every German to see France brought to her knees, and it is absolutely their duty to have all cognizance of right and wrong swallowed up in passionate loyalty. Lord Aberdeen and Mr. Bright were right in deprecating the Crimean War up to the moment of its declaration; history says they were right now; but while the war lasted it was their duty to sacrifice their sense of right to help the government aims. Mr. Webster and Mr. Clay were right in pouring out their most scathing eloquence against the Mexican War; General Grant was right in recording in his memoirs that he believed it unjust and unnecessary; yet Mr. Webster and Mr. Clay only fulfilled patriotic duty in sending their sons to die one by the sword and one by the fever, in the same army where Grant did his duty by fighting against his conception of right.

SENTIMENTAL NONSENSE.

Brethren, I call this sentimental nonsense. It cannot be patriotic duty to say up to 1846 that our country will be wrong if she fights, to say after 1849 that she was wrong in fighting, but to hold one's tongue and maintain her so-called cause in 1847 and 1848 though we know it is wrong all along. And, observe, these patriots make no distinction between wars offensive and defensive, wars for aggression and conquest and wars for national existence. In any war, in all wars in which our country gets engaged, we must support her; her honor demands that we shall not back out.

Oh, honor! that terrible word, the very opposite of duty; unknown in that sense to the soldiers, the statesmen, the patriots of Greece and Rome; honor, the invention of the Gothic barbarians, which more than any other one thing has reduced poor Spain to her present low estate! There was a time when individual men talked about their honor, and stood up to be stabbed and shot at, whether right or wrong, to vindicate it. That infernal fiction, the honor of the duel, was on the point sixty years ago of drawing Macaulay into the field in defense of a few sarcastic paragraphs in a review which he admitted himself were not to be justified. It was very shortly after that that Prince Albert came to England with his earnest, simple, modest character; he used all his influence to stop the practice and the very idea of dueling; and now all England recognizes that any and every duel is a sin, a crime and a folly, and that the code of honor has no defense before God or man. When shall the day come when the nations feel the same about public war? When shall the words of our own poet find their true and deserved acceptance, not as a poetical rhapsody, but as practical truth?

> "Were half the power that fills the world with terror,
> Were half the wealth bestowed on camp and courts,
> Given to redeem the human mind from error,
> There would no need of arsenals and forts.

> "The warrior's name would be a name abhorred,
> And every nation that should lift again
> Its hand against its brother, on its forehead
> Would bear forevermore the curse of Cain."

WAR ANTIQUATED, BLUNDERING AND CRIMINAL.

Brethren, if there is anything of which philosophy must say it is wrong, that thing is war. I do not mean any particular school of philosophy, ancient or modern. But I mean if any one studies the nature of God and man in the light of history, with a view to draw from that study rules of sound thought and maxims of right action, he must say war is wrong, an antiquated, blundering, criminal means of solving a national doubt by accepting the certainty of misery. I began my address with Cicero's definition of patriotism. I now recall to you his sentence wrung from the heart of a man who had blazoned with his eloquence the fame of many great soldiers, and was not even himself without a spark of military ambition, when he found his fellow-citizens bent on a war which must be fatal and could not be glorious: *"Quid ego praetermisi aut monitorum aut querelarum, cum vel*

iniquissimam pacem justissimo bello anteferrem?" ("What did I omit in the way of warning and wailing, preferring as I did the most unfair peace to the justest war?")

Granting—as I do not—that war is sometimes necessary, so cutting off a man's leg, or extirpating an organ may be necessary, but it is always a horrible thing all the same. And just as the conservative surgery of our age is at work day and night to avoid these destructive operations, so the statesmanship of the day ought to be at work, not specifically to secure arbitration, as if that were anything more than a possible method, but to stop war, as an eternal shame. And granting war is sometimes necessary, if it is ever engaged in for any cause less than necessary, it is wrong, and the country is wrong that engages in it. A doubtful war, a war about which opinions are divided, is for that very reason not doubtfully evil, and the country that makes it is wrong. Yes, brethren, a nation may be in the wrong, in every war one nation must be wrong, and generally both are; and if any country, yours or mine, is in the wrong, it is our duty as patriots to say so, and not support the country we love in a wrong because our countrymen have involved her in it. In the war of our Revolution, when Lord North had the king and virtually the country with him, Fox lamented that Howe had won the battle of Long Island and wished he had lost it. What! an Englishman wish an English army to be defeated? Yes, because England was wrong, and Fox knew it and said so.

THE IDEA OF WAR AS A GOOD THING.

But there is a theory lately started, or rather an old one revived, that war is a good thing in itself, that it does a nation good to be fighting and killing the patriot sons of another nation, who love their country as we do ours. We are told that every strenuous man's life is a battle of one kind, and that the virile character demands some physical belligerency. Yes, every man's life must be to a great extent a fight, but this preposterous doctrine would make every man a prize fighter.

They say war elicits acts of heroism and self-sacrifice that the country does not know in the lethargy of peace. Heroism and self-sacrifice! There are more heroic and sacrificial acts going on in the works of peace than the brazen throat of war could proclaim in a twelve-month. The track of every practicing physician is marked by heroic disregard of life that Napoleon's old guard might envy. Every fire like that of Chicago, every flood like that of Johnstown, every plague and famine like that of India, are fields carpeted with the flowers of heroic self-sacrifice; they spring up from the very graves and ashes. And these flowers do not have grow up beside them the poisoned weeds of self-seeking or corruption which are sure to precede, to attend, to follow every war. The dove of peace that brings the leaves of healing does not have trooping at her wings the vultures that treat their living soldiers like carrion. When Lucan has run throughout the catalogue of the national miseries that followed the quarrel of Cæsar and Pompey, he winds them all up in the terrible words, *"multis utile bellum,"* —"war profitable to many men."

There is now much questioning of the propriety of capital punishment; it is strongly urged that the State has no right to take the life even of a hardened criminal, whose career has shown no trace of humanity or usefulness, and has put the capstone of murder on every other crime. And yet we are told it is perfectly right to take a young man of the highest promise, a blessing to all who knew him, the very man to live for his country, and send him to be cut down by a bullet or by dysentery in a cause he cannot approve.

But there is a still newer theory come up about war as applied to ourselves. It seems that we share with a very few other peoples in the world a civilization so high, and institutions so divine, that it is our duty and our destiny to go about the globe swallowing up inferior peoples, and bestowing on them, whether they will or not, the blessings of the American—Constitution? Well, no! not of the American Constitution, but of the American Constitution, but of the American dominion—and that when we are once started on this work of absorption, they are rebels who do not accept these blessings. Now if this precious doctrine were true, it utterly annihilates the old notion of patriotism and love of country; for that notion called upon every nation, however small or weak or backward, to maintain to the death its independence against any other, however great or strong or progressive. According to this Mohammedan doctrine, this "death or the Koran" doctrine, the Finns and Poles are not patriots because they object to being absorbed by Russia, and the Hamburgers were rebels for not accepting the beneficent incorporation into France graciously proffered to them by Marshal Davoust.

THE FATE OF ATHENS.

But I will not enlarge upon this delicate subject of modern Americanism. It is bad enough for the nations we threaten to absorb. It is worse for us, the absorbers. I will ask you to remember what befell a noble nation which took up the work of benevolently absorbing the world.

When Xerxes had been driven back in tears to Persia, his rout released scores of Greek islands and cities, in the loveliest of lands and seas, and inhabited by the highest and wisest of men. There is nothing in art or literature or science or government that did not take its rise from them. Their tyrant gone, they looked around for a protector. They saw that Athens was mighty on the sea, and they heard that she was just and generous to all who sought her citadel; and they put themselves, their ships and treasure, in the power of Athens, to use them as she would for the common defense. And the league was scarcely formed, the Persian was but just crushed, when the islands began to find that protection meant subjection. They could not bear to think that they had only changed masters even if Aristides himself assigned their tribute, and some revolted. The rebellion was cut down, Athens went on expanding, she made her subject islands pay money instead of ships, she transferred the treasury to her own citadel, she spent the money of her allies in those marvelous adornments that have made her the crown of beauty for the world forever. Wider and wider did the empire of the Athenian democracy extend. Five armies fought her battles in a single year in five lands; Persia and Egypt, as well as Sparta, feeling the valor of her soldiers. And the heart of Athens got drunk with glory, and the brain of Athens got crazed with power, and the roar of her boasting rose up to heaven and joined with the wail of her deceived and trampled subjects. And one by one they turned and fell from her, and joined their arms to her rival, who promised them independence; and every fond and mad endeavor to retain her empire only sucked her deeper into the eddy of ruin; and at length she was brought to her knees before her rival and her victorious fleet and her impregnable walls were destroyed with the cry that now began the freedom of Greece.

It was only the beginning of new slavery. Enslaved by the faithless Sparta, who sold half the cities back to Persia, patching up once more a hollow alliance with Athens, enslaved by Macedonia, enslaved by Rome, enslaved by the Turks—poor Greece holds at last what she calls her independence, under the pro-

tection of the great civilizing nations who let her live because they cannot agree how to cut up her carcass if they slay her.

RIGHT AND TRUTH ABOVE PATRIOTISM.

Brethren, even as Athens began by protection and passed into tyranny and then into ruin, so shall every nation be who interprets patriotism to mean that it is the only nation in the world, and that every other which stands in the way of what it chooses to call destiny must be crushed. Love your country, honor her, live for her, if necessary die for her, but remember that whatever you would call right or wrong in another country is right and wrong for her and for you; that right and truth and love to man and allegiance to God are above all patriotism; and that every citizen who sustains his country in her sins is responsible to humanity, to history, to philosophy, and to Him to whom all nations are as a drop in the bucket, and the small dust on the balance.—*Reprinted from the Advocate of Peace.*

THE SUNDAY SCHOOL.

A Scheme for Class-Study and Readings in the Bible: From the Standpoint of the Higher Criticism.

By W. L. SHELDON, Lecturer of the Ethical Society, St. Louis.

PART I. **The Prophets.**

VIII.

The Great Prophet, Isaiah.

It would be well to devote at least three or four lessons to the study of the first part of Isaiah. You will have to make plain to the class at the outset that the book that goes under the name of Isaiah is usually separated into two parts—the latter portion, from the 40th chapter, going under the name of The Second Isaiah, and the earlier portion from the 1st to the 39th chapter going under the name of the First Isaiah. If there is any point practically agreed upon by all the scholars taking the attitude of the Higher Criticism, it is in regard to this separation of the two Isaiahs. There must have been upwards of a century and a half between them. Read carefully chapter V on "The Religion of Yahweh in Judah," by Budde, in the work mentioned in the introduction to these notes; also the chapters V-VIII on Isaiah in the volume by W. Robertson Smith.

In our study we shall think of the Second Isaiah as a separate book, which should have an independent name, and we shall study it much later on when we reach the epoch to which it belongs. Our analysis of the prophet Isaiah will, therefore, for the present, be confined to the first portion.

The teacher should, by all means, possess himself of the translation of Isaiah in the Polychrome version of the Old Testament. The scheme of colors will have to be studied carefully from the explanation on page 131. No better opportunity will occur to give the class some conception of the composite character even of the prophets. At the same time take care lest the members of the class get the impression from the multiplicity of colors, as if there was no one Isaiah at all. That would be an unfortunate error.

Beyond any question there was an individual, and one of the great names in history, who wrote the larger portion of the chapters I to XXXIX in the so-called book of Isaiah.

Now, as to the time to which he belonged and the country. Unlike the other two earlier prophets, Hosea and Amos, who addressed themselves to the Northern Kingdom of Israel, this man lived in Jerusalem and addressed himself mainly to the people of the Southern Kingdom, to Judah. We know that he must have belonged to the upper classes, perhaps to the aristocracy, and was in intimate relationship with the priesthood and the kings of Judah. The time when he began to prophesy comes very close after the time of Hosea. It is usually fixed pretty close to the date 740 B. C.

We must bear in mind that the prophecies of this first Isaiah center around three great events in his life. To appreciate his utterances we must know what was going on in Palestine. The events were not so much with regard to him personally as with regard to the whole people. This man was alive when the Assyrians overran Palestine and destroyed the Northern Kingdom about the year 722. His first prophecies are connected with a war which was between Judah on the one hand and Israel and Northern Syria on the other, in which Judah was being attacked by the northern kingdoms. This was about 735. His second prophecies are connected with the appearance of the Assyrians and the destruction of the Northern Kingdom around the date 722. His third series of prophecies belong to the epoch when the Assyrians were attacking Judah and besieging Jerusalem under Sennacherib in the time around the year 701.

There is not so much that is absolutely new in Isaiah when contrasting him with the two other prophets, Hosea and Amos. It is rather that he stands forth like a giant in comparison with them. What they said in a small way he says with terrific force as the greatest of all the Hebrew prophets.

If you want to get a picture of the situation you can read Lecture V in "The Prophets of Israel," by W. Robertson Smith. I should begin the study of Isaiah by having a member of the class read aloud the famous chapter in which the prophet describes his "call," the whole chapter VI. In all these readings it would be well for the teacher always to have a copy of the Polychrome version of the Bible on the table. The passages in the regular version can be found by number as to where they are in the Polychrome edition, in the index on page 214. The class should know about this chapter describing the call of Isaiah, because it, too, has classic elements. The passage, "Holy, holy, holy," is a familiar one. So, too, the figure of a live coal being put to the lips of the prophet is often quoted and should be made note of. It is always well to point out any phrase or quotation in these writings, which has become familiar in everyday life. By this means members of the class will be able to locate the original source for such terms or quotations.

Then the first reading to introduce one to the spirit of the great Isaiah might come from the opening chapter, beginning with the second verse. This passage is magnificent and has come down in history as one of the great utterances or writings of all times. It is supposed to have been composed at the time of the great agitation at Jerusalem, when the city was under a state of siege from the Assyrians, about 702. At this point you can begin to make a closer analysis of what the great prophets talked about or as to what was the chief spirit of their teachings. In this opening chapter you simply have reproduced on a tremendous scale the main thought or burden of Hosea and Amos. What, then, is it all about? We can see that it is language of fearful denunciation, with threats of terrible punishment. What is the punishment to be for? Why, plainly enough, for the evil conduct of the people and the king. And what was the trouble with the religious worship? Why, it was all ceremonialism. Have read aloud once more the remarkable verses, 13, 14, 16 and 17. This gives the pith of the burden of the Great Prophecy. We see how these writers were telling the people that the suffering from outside attacks and the

desolation which had come upon them was as a direct punishment from their God, Yahweh, because of their wicked conduct. The description of the situation in Judah, with the country laid waste, is apparent in verses 7 and 8.

The great feature, however, to be dwelt upon is of another conception of what worship of Yahweh really meant. We see at once in this passage the antithesis between priest and prophet; the contrast between worship through forms or ceremonies and worship by conduct or through the heart. This antithesis will come out again and again in all sorts of ways as we go on in our study. It is the first conspicuous feature of the great Hebrew prophecy, and gives us a new starting point for what religion should mean.

After this general introduction, perhaps it would be well to devote one or two lessons to a study of the general spirit of the teachings of this prophet throughout his career; finding out more in detail what his utterances were about, and in what direction he became such a severe Ethical Judge. We wish to trace up the conspicuous features of his prophecy. The first of these we have especially called attention to, came in the revolt against the elaborate ceremonialism by means of rites and sacrificial offerings or festival observances, which were taking the place of what the prophet puts forward as the true worship of Yahweh. This came out strikingly, as we have indicated, in the first chapter. We have named it the antithesis between priest and prophet.

This is connected with the great and startling development of the moral sense, as a second striking feature, in the righteous indignation of the prophet against the sins of the people in relation to each other—all this, of course, being connected with the conception of disobedience to Yahweh. Let some member of the class read aloud the striking "parable of the vineyard," chapter V, 1 to 7 inclusive. This is really a little poem by itself and should be read from the Polychrome version. We see the beautiful thought of the prophet, how the people of Israel were the vineyard of Yahweh, they being "his cherished plantation." And the striking point is brought out that the people were "grapes that are wild," they not having appreciated the culture which has been laid out upon them by the owner of the vineyard, Yahweh.

The third point to be noted is with regard to the special direction to which the moral sense applies itself in these prophecies of Isaiah. We see a great uprising in the prophetic mind on the one hand against the rich, who are caring only for wealth and showing no interest in higher things. This comes out strikingly in a passage which should be read afterwards, in the same Chapter V, verses 8 to 24 inclusive. This charge, as can be observed, is mainly against mere craving for accumulation of wealth, rather than specially with regard to the oppression of the poor. We see how the moral sense developed in a revolt against worldly luxury. Along with this passage it might, therefore, be well to read the attack upon luxury among the women in Judah, as this other charge, the latter part of Chapter V, applies especially to the men. Let verses 16 to 24, inclusive, of chapter III, in this connection be read aloud. We see in these passages how the prophetic spirit was rising against mere wasteful luxury, as an evil in itself, and how punishment was to fall upon Judah at the hand of Yahweh, because of such iniquity.

But along with this iniquity or wasteful luxury comes the other feature, which is now looming up into prominence in the mind of the prophet, with regard to what such luxury leads to in the oppression of the poor. This note is to be sounded over and over again in the prophets who follow. The passage from verse 18 of chapter IX through verse 3 of chapter X may be read aloud, in order to bring out this feature; also verses 13, 14 and 15 of chapter III.

Another of the important characteristics of the great prophecy is the emphasis on supreme trust in Providence or Yahweh, the Holy One of Israel. This is a point which is to come out stronger and stronger with the ensuing prophets. There was to be an implicit reliance on Israel's God, with the confidence that if the people acted rightly, their nation would be preserved. Have the passage from verse 12 through verse 17, of chapter XXX, read aloud. The teacher should point out, however, that in this emphasis on trust in Providence, which is so characteristic of the great prophecy, it should be noted that the promise is generally for the nation or the people, rather than for individual persons. There is something more in this notion of trust in Providence, which we find in Bible-Prophecy, than a mere bargain between the individual and his God that if he obeys his Deity the Deity will stand by him. We begin to see in these utterances a mighty conception of faith in a power in the universe "making for righteousness." The conception of Deity is becoming high and grand. Yahweh in another sense is a kind of impersonal justice working itself out in the nature of things.

Along with this trust in Providence, or the faith in an overruling Principle of Justice, went the other striking feature, which we trace back to the earlier prophet, Elijah. In the assertion that the Hebrews were to disregard all other gods and pay their whole attention to their God, Yahweh, the great point of exclusiveness begins to come out more and more. As yet there is no clear assertion that the gods of the other nations are unreal beings. The point with Isaiah and the earlier prophets is that the people of Israel should show *their* exclusive interest in their own highest God, Yahweh. The language of the prophet with reference to the Deity grows sublime. It seems to rise above the whole element of superstition or crude supernaturalism. We hardly care to reflect whether the Power he dwells upon as the Holy One is personal or impersonal. What we grow interested in is what that Power stands for.

In this connection we reach the great climax in the prophetic spirit *in the attack upon idolatry.* This is another feature which must be dwelt upon with great emphasis. It marks a turning point in the history of religion. Even if the gods of other nations might be real beings, yet the worship of any kind of gods, or of the supreme God, by images, calls down now the scorn of the great prophets.

We see the union of these two points with regard to the exclusive worship of Yahweh and the repudiation of idolatry, in the second chapter of Isaiah. Begin with verse 6, through verse 10. We see here the contempt heaped upon the man who can worship the "work of his own hands." The gauntlet now has been thrown down with full force against idolatry. We are coming to the conception of an invisible, wholly spiritual Deity, a conception which was so extraordinary for that age of history. In this same connection have verses 7 and 8 of chapter XVII read aloud; also verses 5, 6 and 7 of chapter XXXI. Try to make the class feel the tremendous importance of this extraordinary change in the history of religion—a change which has even yet only partially conquered or won its way in the civilized world.

After this the class might make some study of certain of the prophecies of Isaiah, made against special nations. These are scattered throughout the various chapters, covering the different epochs in the lifetime of Isaiah. In reading some of these solemn denunciations, you can be pointing out here and there the special features we have been dwelling upon as char-

acterizing the new prophecy. You might begin with the "chapter on Damascus," dealing with the first epoch, when Syria and the Northern Kingdom of Israel were attacking Judah. Chapter XVII, 1 to 11, can be read aloud. So, too, the prophecy against the Philistines might be read at this time, verses 28 through 32, in chapter XIV. Then we have another prophecy made by Isaiah with regard to the fall of the Kingdom of Israel in the North, when the Assyrians were approaching, in the first four verses of chapter XXVIII, belonging to the second epoch. Along with this might be read aloud the "warnings to Jerusalem," connected with the time when the Assyrian was approaching the gates of that city, belonging to the third epoch. It is a somewhat confusing passage; but still very striking—chapter XXVIII, 7 to 22. We find a great deal of history in connection with some of these passages, if the class desire to trace it.

One of the most striking examples of prophecy in the present meaning of the term, as foretelling the future, and where Isaiah told the people that Jerusalem should not be conquered by the Assyrians. Read verses 33-35, in chapter XXXVII. It was connected with Sennacherib's invasion. We have already read chapter I, written in connection with that event. For some extraordinary reason the facts concerning this occurrence have never been brought out—how Jerusalem was saved at this time. Those who care to do so might read Byron's striking poem, beginning "The Assyrian came down like a wolf on the fold," in connection with the traditional element involved in this chapter of history, which is naturally regarded in the Bible as a great miracle.

It will be observed that we have not had much to say thus far with regard to the hopes and promises held out in this book of Isaiah, or the Messianic element introduced there. We hesitate in reference to this, because of the disputes as to the authorship of these passages. A number of authorities regard them as having been interpolated upward of 150 years or more afterward, and call them post-exilic. If the passages are to be read at all, it will be well, therefore, to read them together, instead of taking them where they are found in the various chapters of Isaiah.

Perhaps it would be better to reserve all these passages concerning the Messianic hope to a later time, when the teacher could take them up all at once, along with similar passages on the same theme, from the other prophets. We have, so far, omitted such passages in our study of Amos and Hosea. There is no doubt that Isaiah did hold out once and again the element of hope. He was conspicuous in that respect. As to whether, however, he wrote these passages in such detail is extremely uncertain, if not improbable. Yet, from early times, they had become so intimately associated with the name of Isaiah, that it is hard for us to dissociate these beautiful hopes from the severe denunciations running through the utterances of this great prophet. We shall come upon still finer features of the same kind, and more extensive, when we reach the study of the Second Isaiah, later on.

Whether or not the teacher decides to devote some time to reading these passages touching on the hope of the future and giving us the starting point of the Messianic Expectation, it would be well to have some little study of the growth in the meaning of certain phrases which now are becoming prominent in our analysis of the prophets, and especially prominent in the First Isaiah. Call the attention of the class, for instance, to the term or phrase, the "remnant," or the "remnant of the righteous." This phrase has had great influence and meant a great deal. We see the feeling awakening that an element of mercy exists in the heart or mind of Israel's God, Yahweh. Their Deity was more than a judge. He had tenderness and could be sparing. And so the sentiment began to awaken in the opinions of the prophets, that the destruction would not be overwhelming or the judgment universal, but that some would be spared, and that by such means a future outlook was possible for Israel. Let some member of the class go back over Isaiah and read certain of the passages where thiskqj "the remnant," appears, or where it is suggested; as, for instance, verses 12 and 13 in chapter VI, recording the famous "call" of Isaiah, where in the parable we have it hinted at that a "tenth" might return. Or again in verse 31 of chapter XXXVII, where we have the language about "The remnant that is escaped of the house of Judah," and in verse 32 the words, "For out of Jerusalem shall go forth a remnant." Another passage where the phrase is used and is conspicuous is in chapter X, in three very striking verses, 20, 21 and 22. Once more, in verse 6 of chapter XVII, the idea is brought out in a figure very strikingly, where this remnant is referred to as "Two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof"—this after "The shaking of the olive tree."

We can see in this way how such an idea becomes like a returning note in solemn music, a beautiful undertone of vague hope over against the awful mournfulness of doom and judgment being pronounced by the prophet. One other phrase gives the same thought, and could be read from chapter XXVIII, verse 5, where we have the words, "The residue of his people."

A second very important phrase to be studied when going through the First Isaiah is that of the "Day of the Lord." This evidently had been a term popular among the children of Israel, because regarded as a time to look forward to as one of cheer and comfort, when Yahweh, the God of Israel, would stand up for his people, make return to them, or give them victory. The phrase may have begun as one implying a day of battle, when Yahweh would battle for his people. We see, however, the way the great new prophecy altered this conception, while using the same phrase. In order to understand it, we should turn back now to the prophet Amos and have read aloud verses 18, 19 and 20 from chapter V of that prophet. Here we see how Amos describes to us the way the people had of looking on the day of the Lord as something to be longed for; while, on the other hand, he was disposed to picture it as a day or time to be dreaded, because it should be a day of judgment or punishment. Then we go on to the First Isaiah and find how this new prophet takes up the same refrain and gives the same tone or conception to the phrase. See, for instance, verse 12 in chapter II of this prophet, as pointing out how that term, day of the Lord, was to be understood as a time when the proud and lofty should be brought down and punished; and so verses 12 to 22 of that chapter might be read aloud, as continuing the sentiment uttered by Amos. The passage occurs again in chapter XIII of Isaiah, verses 6, 7, 8 and 9. But as this passage is, almost beyond question, of a much later date, perhaps it had better not be read at this time.

We shall see this phrase coming up again and again, and the new and striking conception put upon it by the prophets. The important point to us is in this change as to the meaning of the "day of he Lord." We note the transition to the final development of the conception into a Day of Judgment as a great belief of later Judaism and of all Christianity.

A third important feature of Isaiah is connected with what we now hear spoken of as "the inviolability of Mount Zion." It was the striking doctrine or stand-

point enunciated by this prophet that, in spite of the evils coming upon Israel or Judah, Mount Zion or Jerusalem should be spared; that a final evil, ending in the destruction of Jerusalem, should not occur; but that Yahweh would stand by his temple and his special city. We see in this, one of the important traditions of older times about the sanctity of Jerusalem. Let the two passages bringing out this feature be read from Isaiah, verses 20, 21 and 22, from chapter XXXIII, and again verses 33, 34 and 35, in chapter XXXVII. Allusion to this has already been made in the way Isaiah prophesied that Jerusalem should be spared. But out of this prophecy came the larger faith, developing into the assurance as to the "Inviolability of Mount Zion."

THE HOME.

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SUNDAY.—Faith is among men what gravity is among planets and suns.

MONDAY.—Faith is mind at its best, its bravest, and its fiercest.

TUESDAY.—Faith is thought become poetry, and absorbing into itself the soul's great passions.

WEDNESDAY.—Faith is intellect carried up to its transfigurement.

THURSDAY.—Faith is not a passivity, but a faculty.

FRIDAY.—Faith is power, the material of effect.

SATURDAY.—The great workmen of history have been men who believed like giants.

Lullaby.

Lay your head upon my breast,
Little one, little one;
Lay it there and take your rest,
Little one.
As the light fades from the sky,
And the night is drawing nigh,
I will sing your lullaby,
Little one.

Close your wondering, sleepy eyes,
Little one, little one;
Though the storm clouds o'er the skies,
Little one;
And the wind is bleak and drear,
Sleep in dreamland without fear,
For thy mother's watching near,
Little one.

Nestle closely to my heart,
Little one, little one.
Love from thee can ne'er depart,
Little one,
For the Father, ever nigh,
Hears our faintest wish or cry,
Yearns for us whene'er we sigh,
Little one.

Softly slumber in my arms,
Little one, little one,
I would shield thee from life's harms,
Little one.
When for childhood's dreams, passed by,
In thy heart is born a sigh,
Think of mother's lullaby,
Little one.

—*S. Hathaway Seed.*

Betty's Car-Fare.

The street car was so crowded that small Betty, wedged between two stout old ladies, made a very slight impression in the appearance of the row of passengers. So it was not at all strange that the conductor should pass her by without demanding her fare. The five-cent piece remained in her hand, and she was having a free ride. That was very nice, because at the corner was the peanut man; and Betty could see, in anticipation, the little brown paper bags with twisted corners, filled with fresh, hot nuts from the roasting machine.

But then the thought occurred to her that it was very wrong to ride free. Naughty little boys did such things; but good little girls, never. Especially a little girl who had more five-cent pieces in her purse. And, moreover, she had a jovial uncle at home, who, when she had recited her tale of virtue, would in all probability visit the peanut man with most delightful results. So, when the conductor came her way again, she handed him her fare with an inward glow of satisfaction which was cheap at the price.

When Betty reached home she found Uncle Jack in the library, and straightway told him of her voluntary contribution toward the support of the street car company. Uncle Jack, who was reading a fat book without pictures, nodded unsociably and remarked: "What a life those conductors lead!" Betty waited for her meed of praise; but, as it was not forthcoming, she suggested, "Don't you think I was very good to pay my fare when I wasn't asked for it?"

"Eh?" said Uncle Jack, going on with the book. "Why, no; I don't see why you call that 'good.' It was just a matter of course. You don't think you're good when you pay the peanut man for the nuts you buy. You'd call it 'bad' if you stole the nuts behind his back. Isn't it the same thing about car-fare?"

"Not exactly, it seems to me," replied Betty. Certainly Uncle Jack was not the model uncle this afternoon. He needed prompting.

"I should think you'd be proud of me," she added.

"What!" exclaimed Uncle Jack, bouncing up. "My child, do you mean to say that you could have done anything less than have paid your fare? I'd have been ashamed of you if you'd cheated, but I don't see that you've done anything to be proud of."

"Then you don't think I was very good?" asked Betty, much disappointed.

"Not alarmingly so," said Uncle Jack, turning a leaf of the book. Betty sighed deeply.

"Oh, come," said her uncle. "Did you pay your fare because it was right or because you expected to be praised?"

That was cruel for the very reason that it was true. Betty burst into tears. At that Uncle Jack shut the book.

"Don't cry, Betty," he said. "I know I'm a cross old bear; but, if the bear should bring peanuts from the corner in his paws would that be any comfort?"

"No," said Betty, mopping her eyes; "your peanuts would make me so ashamed. I'm going to get some for you, if you'll promise never to say 'car-fare' again."

—Grace L. Collin, in Every Other Sunday.

The Mother's Prayer.

Starting forth on life's rough way,
Father, guide them;
Oh, we know not what of harm
May betide them!
'Neath the shadow of thy wing,
Father, hide them;
Waking, sleeping, Lord, we pray,
Go beside them.

When in prayer they cry to thee,
Do thou hear them;
From the stains of sin and shame
Do thou clear them;
'Mid the quicksands and the rocks
Do thou steer them;
In temptation, trial, grief,
Be thou near them.

Unto thee we give them up;
Lord, receive them.
In the world we know must be
Much to grieve them—
Many striving oft and strong
To deceive them;
Trustful, in thy hands of love
We must leave them.

—*William Cullen Bryant.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

Personal.—Ruskin's personal friends have engaged Onslaw Ford, B.A., to paint a picture of the great reformer which is to be placed in the Poets' Corner of Westminster Abbey.

Charles H. M. Sheldon, of Topeka fame, is commanding great attention in London. At a recent appointment at Christ Church, Westminster Bridge Road, the jam was so great that women fainted and street travel was impeded. There is rumor of one call to Brooklyn and one to Boston. Mr. Sheldon is facing the greatest danger that a man encounters, the danger of outward success and superficial notoriety. These people may like to hear plain talk. Let them be called upon to apply it and there will be room for all.

"Rats!"—An Iowa man has found out a use for rats. In Waterloo he lays the telephone conduit under ground and then sends the rats through with a ferret after them and they pull the string that pulls the wire. Another illustration that everything has its use in this world as well as its place and it is the problem of life to find the use and to discover the place.

Another Sign of the Times.—"The Community College" is the title of the last new venture in the line of community elevation in Chicago that has come to our notice. It is an interesting attempt to transform "Settlement" work into "Center" work, i. e., to apply neighborhood helpfulness in neighborhoods outside the slums. The Humboldt Park neighborhood in the northwestern section of the city is a neighborhood of thrifty wage earners where the educational privileges of the children generally stop at the grammar schools. John S. Paull, 804 North Rockwell street, and Mrs. H. Falkenstein, 766 North Talman avenue, Chicago, are the movers in this work of education outside the school room. Weekly meetings are held around in the houses. Classes in elocution, parliamentary law, outdoor sketching, and the like, have already been organized. The promoters of this movement say:

> Our pressing need is a settled home; not a hall, but a home. Our ideal is an educational and social center, in fact to make a settlement movement of the most progressive character. We have had no large contributions, we are not supported by any wealthy institution, but have a people who wish to realize the best advantages for themselves and their neighbors. As soon as we get the house, the work will be enlarged and more vigorously developed. Splendid workers have given assurance of full co-operation.

BIBLE STUDIES.

[Reprinted from the midsummer announcement of All Souls Church, Chicago.]

The Tuesday Class in Religion, the Sunday-school and Mexicana classes will concern themselves with the fifth year's work in our seven years' course; the literature of the New Testament studied as nearly as possible in chronological order. Below we print in parallel columns an approximate chronological arrangement of the books of the New Testament, the one arranged by F. A. Christie, of the Meadville Theological School, Professor of the Biblical Theology of the New Testament; the other by Professor Shailer Mathews, Dean of the Divinity School of the University of Chicago and Professor of New Testament History and Interpretation.

CHRISTIE.

	A. D.
I. Thessalonians	54 or 55
Galatians	55-57
I. Corinthians (spring)	57
II. Corinthians (autumn)	59
Romans	59
Colossians (if Pauline)	62-4
(If not by Paul, still in 1st Century.)	
Philippians	62-4
Philemon	62-4
II. Thessalonians	68-9
Mark	About 70
Matthew	80-100
Hebrews	About 90
Ephesians	End of 1st Century
Revelation	About 95
Luke	About 100
Acts	After 100
I. Peter	About 112
(Most others argue for time of Domitian.)	
I. Timothy, II. Timothy, Titus	Early in the 2d Century
(Probably as late as about 125.)	
Gospel and Epistles of John	First quarter of 2d Century
James	First half of 2d Century
Jude	First half of 2d Century
II. Peter	160-170

MATHEWS.

	A. D.
Sources of the Synoptic Gospels	29
Epistle of James	48 (?)
I. Thessalonians	52
II. Thessalonians	52
Galatians	54 or 55
I. Corinthians	57
II. Corinthians	57
Romans	58
Ephesians, Colossians, Philemon, Philippians	62-64
I. Peter	65 (?)
Mark	About 70
Matthew	70-80
Luke	About 80
Acts	80-90
Hebrews	70-80
I. Timothy, II. Timothy, Titus	After 60
Revelation	90-95
Johannine Literature	90-110
(Fourth Gospel—I. John, II. John, III. John.)	
Jude	After 100
II. Peter	After 100

The following list of reference books is furnished us by Prof. Christie:

No perfectly satisfactory Critical Introduction to the New Testament in English is to be had. The Macmillan Company announces as in preparation a series of New Testament Handbooks.

"Introduction to the Books of the New Testament," by Prof. B. W. Bacon, Yale Divinity School. This is likely to prove very valuable.

The best in German is Julicher's Einlertung in das Neue Testament (J. C. B. Mohr, Fresburg, 1894).

The best translated works—not wholly satisfactory in point of view and treatment—are:

A—Edward Reuss: "History of the Sacred Scriptures of the New Testament." Translated by E. L. Houghton. 2 vols.; Boston, 1884.

Bernhard Weiss: "A Manual of Introduction to the New Testament." Translated by A. J. R. Davidson. 2 vols.; New York, 1889.

A—With these elaborate works are to be ranked Samuel Davidson: "An Introduction to the Study of the New Testament," 2 vols.; 2d edition, 1882; 3d edition (?). And Westcott's "History of the Canon of the New Testament."

A—In addition to these, the articles in the Encyclopædia Biblica, edited by Cheyne & Black, Macmillan Co.; Vol. I., 1899; and the introduction to the volumes of The International Critical Commentary (Scribner's): Mark (E. R. Gould), Luke (A. Plummer), Romans (Sanday & Headam), Philippians and Philemon (M. Vincent), Ephesians and Colossians (S. K. Abbott).

The following will be found very useful as a brief, complete, interesting treatment from a conservative:

A B—Schaff's "History of the Christian Church." Vol. I., pp. 569-863. Scribner's; 3d edition, 1891.

For the Gospels separately the best are:

A B—Orello Cone: "Gospel Criticism and Historical Christianity." Putnam, 1891.

A B B—J. Estlin Carpenter: "The First Three Gospels; Their Origin and Relations."

A—Westcott: "An Introduction to the Study of the Gospels." 7th edition, 1888.

A. K. Rogers: "The Life and Teaching of Jesus." Pp. 22-67 and the appendix. Putnam's, 1894.

A—Percy Gardner: "Praeparatio Evangelica." This I know only by report, but it appears to be of great importance.

Since it is difficult to separate the study of the contents from the questions of literary history, the following are to be added:

A—Orello Cone: "The Gospel, and Its Earliest Interpretations." Putnam, 1893.

A B—McGiffert: "The Apostolic Age." Scribner's.

A—Weizsacker's "Apostolic Age." Little, Brown & Co. 2 vols.

A B—Shailer Mathews: "The Social Teachings of Jesus." Macmillan, 1897.

Shailer Mathews: "The History of New Testament Times in Palestine." Macmillan, 1899.

B—J. Estlin Carpenter: "Life in Palestine When Jesus Lived."

A B—Edersheim: "Social Life in Palestine."

A—Orello Cone: "St. Paul: the Man, the Missionary and the Teacher." Macmillan, 1898.

A—*Most valuable Authorities.*

B—*Best books for Teachers.*

REFERENCE LIBRARY.

One of the members of the Tuesday Class in Religion has contributed thirty dollars for the purpose of buying a reference library to be placed in charge of Miss Walker, our librarian. The following is Professor Shailer Mathews' recommendation for such a library. It will in the main represent the books that will be put at the disposal of teachers and students early in September. The prices affixed are approximate after deducting the customary discount.

Schurer, "Jewish People in the Time of Christ," $7.
Mathews, "New Testament Times in Palestine," 60c.
Edersheim, "Life and Times of Jesus the Messiah," $1.50.
Seeley, "Ecce Homo," $1.

Stapfer, "Jesus Christ Before His Ministry, During His Ministry, Death and Resurrection (3 vols.), $3.
McGiffert, "History of the Apostolic Age," $2.
Bennett and Adeney, "Biblical Introduction," $1.50.
Stevens, "Theology of the New Testament," $2.
Bruce, "Kingdom of God," $1.50.
Cone, "The Gospel and Its Earliest Interpretations," $1.25.
Wendt, "Teaching of Jesus," $4.
Mathews, "Social Teaching of Jesus," $1.
Farrar, "The Apostle Paul," $1.50.
Gould, "New Testament Theology," 60c.
Bacon, "Introduction to the New Testament," 60c.
Cary, "Synoptic Gospels," $1.50.
Drummond, "Pauline Epistles," $1.50.

The above list was submitted to Prof. Christie, and he writes: "I would suggest only the substitution of Orello Cone's 'St. Paul: the Man, the Missionary, and the Teacher,' for Farrar's 'Apostle Paul,' but it costs about $2. Otherwise the list is excellent. I dare say Farrar's book has some distinctive merits, and I hope that it can be a case of addition, rather than of substitution."

OTHER VACATION READINGS.

The volume of E. R. Sill's prose, recently published, John Burroughs' "The Light of Day," "Jess, Bits of Wayside Gospel," and "The Faith That Makes Faithful" may be books that you would like to put into the satchel that is to be near at hand when you take to the hammock. Miss Frances Lester, of All Souls Church, with the Congregational Book House, 175 Wabash avenue, will be prepared to answer questions and to supply any of the above books at lowest rates. Mr. Jones takes pleasure in commending her as book buyer for the classes.

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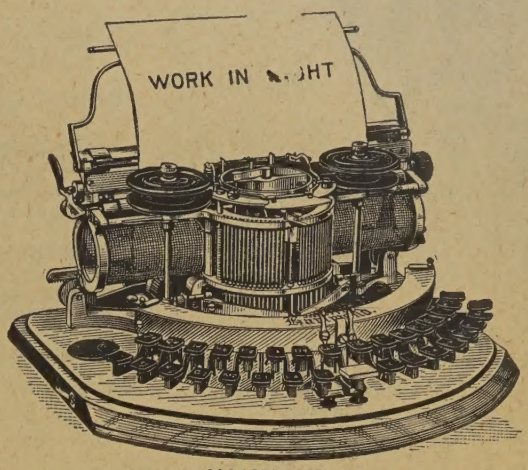

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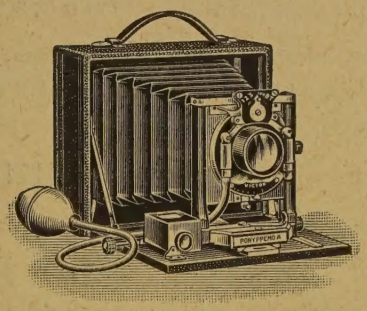

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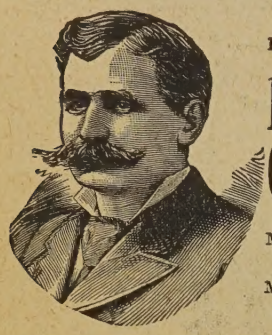

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